

RELIGIOUS SERVICES.

Preaching in the Tabernacle on Sunday Last.

THE BELIEF OF THE SAINTS.

A Trip Through the North—A New Country to be Settled Up—Gospel Talk.

The services in the Tabernacle on Sunday afternoon were begun by the choir singing:

Come, Holy Ghost, our hearts inspire,
Let us thine influence prove, etc.
Prayer by Elder Henry Grow.
Singing by the choir of the hymn:

Ye children of our God,
Ye saints of latter days' etc.

APOSTLE JOHN W. TAYLOR addressed the assembly. He desired an interest in the faith and prayers of the Saints, so that he might have a good spirit. He had been traveling in the north, in company with Bishop Watson, some 300 miles, in what was known as the Bannack Stake, the last one organized. He gave a description of his trip to Market Lake, in the neighborhood of which some 1,700 Saints were living. The valley which was settled at the head of Snake River, was about the size of Salt Lake Valley. It was a good valley, he said, for young people to make new homes; plenty of good land, timber, and irrigating water, the streams being easy to get on to the land. There are some six or seven settlements there. Lemhi, the first, was presided over by Bishop Jardine, at which there were fifty or sixty families and plenty of room for 100 more. He spoke of this because of the last times prevalent in the thickly populated districts, and the number of young people who wished to start out in life and become independent. Cedar Butte, located on Long Island, between the north and south forks of Snake river, an island some ten miles long, was settled by young people, and there was plenty of land to give fifty more families each a fourth of a section. Homes could readily be secured there. Elder Taylor proceeded to Reensburg, the largest and most promising settlement in that section, with mill, lumbering and flouring stores; there were accommodations for 100 families; great opportunities were offered to those wishing to engage in agricultural pursuits. The water was pure, which was one of the tests of the healthiness of the climate. The party next visited Lyman, a beautiful located town on the south fork of the Snake river. Here there was land for 100, if they didn't want more than a fourth section each. Bishop Watson, who accompanied him, said it was the most acceptable place on the survey; they next visited the Teton settlements, then north to Wilford. In every place there was plenty of firewood obtainable. Next they visited Salem and Parker, where three cities were being laid off. Other town sights were being surveyed, one named Grover, the other Cleveland. He advocated the emigration of young families, who wanted to thrive; to those who had a number of children and had to provide for and school them, this new country offered rare advantages. He pictured the disadvantages the laboring men in the more populous districts had in providing and accumulating wealth. In the northern settlements there were schools—day and Sabbath—which were thrifty and prosperous. He traveled from Logan with a young man who had labored in the temple, who said the people didn't enjoy themselves in the country as they did in Salt Lake City. He replied that those in the country enjoyed themselves a great deal better, in attending church, living their religion, and worshipping God. He referred to the food prepared by the people in the country, which was superior to that consumed by the people in the cities. The speaker had noticed there were more poor being supported in the Nineteenth Ward of Salt Lake City than in many of the counties of the Territory, which was an argument in favor of the country people. In Bannack stake there was not one poor person being supported in a population of 1,700. Bishop Watson said to the President of that Stake: "If you will come down to Salt Lake City and initiate us in the secret of getting along without any poor, we will give you \$5,000 to help you develop your new country." The offer was not accepted. Elder Taylor remarked that while he spoke of the temporal advancement of the Saints, he did not wish strangers to think the principles of spiritual affairs were forgotten. The kingdom of Jesus was a literal kingdom. One of the apostles said to Jesus, at one time: "Master wilt thou, at this time, restore the kingdom to Israel?" Jesus replied and said to them that they would be delivered up to their persecutors, scattered and killed off the earth. "This gospel shall be preached unto all the world, and then shall the end come." John the Revelator saw the time when this kingdom would be brought back again to the earth, and he said in the XIV Chapter of Revelations: "And I saw another angel fly in the midst of heaven, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." The similarity of this last sentence—"for the hour of his judgment is come," spoken by Jesus was a striking one. The everlasting gospel was to be brought to the earth. God had always done his work by means of angels, who administered unto his servants on the earth. In every dispensation they had revealed the mind and will of God to man. Thus it will be seen that when John said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," etc., God was about to usher in another dispensation—the dispensation of the fullness of times. The Latter-day Saints believe that the angel which appeared to Moroni was instrumental in ushering in the gospel of the kingdom of Jesus Christ. To the kingdom the question would arise: Would the angel bring that which would be acceptable to all the human family? He would bring one baptism, spoken of by the Apostle Paul. The Saints always referred to the what the gospel consisted. The God of the Latter-day Saints, a God with body, parts and passions. He then re-

ferred at some length to the belief of the sects of the world in the penitency of God and proceeded to explain the attributes possessed by the Almighty—His love and His anger. If He had a finger to write the ten commandments, He certainly had an arm, a chest, and so on forming a complete body of parts. By some of the professedly learned men of the day God was described as an indescribable being sitting on a topless throne; He was without form—was imaginary, as some one had described a nothing; a footless stocking without a leg. Jesus, we are told, was in the express image of His Father and He had body, parts and passions. The faith of the Latter-day Saints was next referred to, the Lord spoken of having been described as being meant by "one Lord, one faith and one baptism." The Saints believed in God, the Son and Holy Ghost; that the same gospel taught by Jesus was again among the children of men; that the priesthood was once more in existence. He asked what was the gospel that all were to embrace in order to escape the condemnation promised to those who reject it? He next explained the officers in the true church of God: "for the working of the ministry, the edifying of the body of Christ, and the perfecting of the Saints, until all come to the knowledge of the Son of God, unto a perfect man, unto a measure of the stature of Christ." The officers were placed in the church for a purpose, as explained in the next verse. "That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The effects of the gospel was the salvation and redemption of mankind. Elder Taylor read a few verses in reference to the workings of the Holy Ghost and the fruits of obedience to the requirements and ordinances of the gospel. The gifts enjoyed by those who had lived faithfully and done according to the teachings of the New Testament. He dwelt some time on the gift of prophecy, the gift of wisdom, and the gift of knowledge, whereby they lie in wait to deceive. The effects of the gospel was the salvation and redemption of mankind. Elder Taylor read a few verses in reference to the workings of the Holy Ghost and the fruits of obedience to the requirements and ordinances of the gospel. The gifts enjoyed by those who had lived faithfully and done according to the teachings of the New Testament. He dwelt some time on the gift of prophecy, the gift of wisdom, and the gift of knowledge, whereby they lie in wait to deceive.

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NOTICE TO CREDITORS.

Estate of Heber P. Kimball, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, executors and executrix of the last will and testament of Heber P. Kimball, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers, within ten months after the first publication of this notice, to Frank W. Jennings, at the office of Wm. Jennings & Sons, Salt Lake City, in the County of Salt Lake.

PHOEBE JUDD KIMBALL,

Executrix.

HEBER FARLEY KIMBALL,

and FRANK W. JENNINGS,

Executors of the last will and testament of Heber P. Kimball, deceased.

Dated at Salt Lake City, February 28th, 1885.